

SCHOOL JOURNAL.
This Journal, a newspaper for Teachers, is published weekly, and is the only one of the kind in the country. It contains a full and complete list of the best teachers in the country, and is a valuable source of information to all who are interested in the education of the people. It is published by the School Journal Association, and is sold by all the leading bookstores and newsdealers.

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BY NATHANIEL WILLIS, AT NO. 11 CORNHILL, BETWEEN THE SABBATH

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Religious.

THE INQUIRY MEETING.

A very interesting work has recently been published by J. S. Taylor, New York, entitled, "Fragments from the Study of a Pastor," by Rev. Gardner D. D. One of the fragments is entitled, "The Inquiry Meeting." We should be glad to transfer it to our columns—but for want of room, can give only a few extracts:

During one of those seasons in religious attention with which the churches in New England have been visited by the Holy Spirit, I enjoyed a few weeks in the interior of the country. It was the month of August. The early harvest still waved in rich and brown variance over hill and vale, and formed a beautiful and welcome contrast to the heated and burning pavement, and arid atmosphere of a crowded city. Mountain and river, the verdant and refreshing breezes of a rural life, the dense, dark forest, with emphasis and sweetest harmony seemed to say, *Marvellous thy works, Lord, God, Almighty, in wisdom hast thou made them all!*

It was towards the close of the week, and as the longed-for shadows reminded us of a quiet and lovely village in the county of Berkshire, not far from the luxuriantly beautiful by the Housatonic river. Every thing was still, except here and there a bird in the field to prepare for the approaching fall. We alighted at the village just as the sun went down. There was a tranquillity—an air of seriousness about the place to which we had not been accustomed, even in the best conducted towns of New England, which led us to congratulate ourselves in the anticipation of a pleasant abode. And what added not a little to our expectations, we learned in the course of the day that our Host was a pious man, and that there was a Revival of Religion in the village of several months standing.

At the close both of the morning and afternoon service, notice was given of a meeting for prayer in the School House, and a meeting for religious inquiry in the Academy, both to be held in the evening.

While Mrs. H. and Mrs. S. went to the prayer meeting in the School House, Mr. H. and myself and the children went to the inquiry meeting in the academy. It was a large hall, and was nearly full. I should judge there were from one hundred and thirty to one hundred and fifty persons present—chiefly of the age and sex were from sixteen to thirty years of age, together with a few more advanced persons, and a few who were children. All were seated—some with their heads leaning upon the railing of the seats—some in a fixedness of gaze seemed to say, God and eternity are before me with a settled gloom and depression of countenance, and with a sense of the terrible anguish—and some with a serene smile, placid and beautiful as the loved sky after a storm.

After prayer, the Pastor himself together with three other gentlemen who as I supposed were officers of the church, dispersed themselves throughout different parts of the room, and entered into conversation with the individuals who were present. Here and there were clusters of persons with whom they conversed collectively. The conversation with individuals was sometimes continued two or three minutes, and sometimes elicited no answer. Sometimes it consisted of a single inquiry, and an appended observation or two. At other times, it continued for eight or ten minutes. So that at the close of the meeting there were none who had not the opportunity of a personal interview with their Pastor, or of one of us who assisted him. The conversation was conducted rather in a low tone of voice, and much as it would have been had parties been alone in a private parlor. Very much of it I heard, and will now narrate with as much accuracy as I can.

The attention of the Pastor was turned to a lady in a remote corner of the room. She was just the meridian of life, the mother of several children and much of a gentleman in her appearance and mien. One of her daughters was present, who had already expressed the wish of reconciliation to God. I perceived that her Pastor addressed her with familiarity, and as though she had often been at the inquiry meeting before.

Taking a seat on a bench immediately before her, he said, "Well, madam, I hope you are given up the controversy, and enjoy peace with God."

She shook her head, and remained silent.

"Do you feel willing to be left behind, while so many are pressing into the kingdom?"

She replied, "I do not see that I can do any thing more than I have done."

"Do you think, that when you come to the bar of God, you will feel that you have done all that you could?"

"What can I do more?" was her only reply.

"And what have you done?" said her Pastor.

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was unable for several days to go into my office."

"Have you found relief? and if you have, how did you find it?"

"I scarcely know how to answer you, because though I do not feel happy, yet my burden has passed away. I found no relief until about ten days since, when feeling my absolute dependence on the sovereign will of God to dispose of me as he should see fit, I resigned myself into his hands, sensible that if he should will, I should be saved; but if not, and should send me to hell, it would be perfectly just, and I should see it and know it forever."

"Have you established the worship of God in your family?"

"No I have not, but it is my purpose to do so."

"Will you do it this evening?"

"God helping me, I will."

DOCTRINES—MINISTERS.

Perhaps some of your readers may be pleased to see the extract that follows, from an ordination sermon delivered in 1704, at Yarmouth, (now Dennis,) in the county of Barnstable. It relates to matters that are not less interesting now than they were at that time. The sermon was by the Rev. Nathan Stone, of Southborough, and the quotation I send you from the address to his son, of the same name, who was ordained at that time and place.

"As was said to Jonah, preach to this people the preaching that God bids you. Preach the word. Let this be the foundation upon which you build your faith. Fetch your words not from the fountain, yet you may make a good use of human compositions. Esteem highly those creeds, confessions of faith, and catechisms, that have been drawn up and approved by a set of as holy and learned men, perhaps, as were ever on the face of the earth uninspired. I mean not that you should call any man master or father, in a forbidden sense; yet the works of these, so far as they are agreeable to the word of God, may strengthen your faith, and be helpers of your joy. It is beyond me to see a good reason for the outcry that is made by some, against these compositions. If it is always from love to the word of God, and to prevent the corruption of the great doctrines of the gospel, it is well. Do what you like to preserve them incorrupt, and keep none of them back under a notion that they are matters of speculation, and have no influence into practice, or the duties of our holy religion; for they are the very root on which gospel acceptable obedience grows."

"I hope you have, in some good degree, let the people, you are to teach, hear of, into the knowledge of your belief concerning these things; and if your teaching and instructing them agreeable thereto is the condition on which they have engaged for your comfortable subsistence, if you depart therefrom and preach another gospel, or doctrines which they apprehend are destructive of their souls and the souls of their children, I know you will repent or reason of your fault, for their continuing your support. Indeed I am not clear in it, that there is such a sacred tie between ministers and their people, as some suppose; that, instead of their being put away for every cause, in hardly any case it may be broken, and a separation made. Possibly it may be better for the multitude of children that were of the interest of religion, if translations were more frequent; and this might not encourage people to promote strife, but to prize and profit by a good minister they are in possession of."

"It was the observation of a wise seer, upon being asked whether the devil had not great hand in the contention between ministers and people—that he has two houses; with one he tempts a quarrelling, and with the other kept them together."

Biography.

Extracts from the Rev. Mr. M. L. Linn's Discourse on JOHN COYLE, OF WASHINGTON CITY.

In his religious character, he had the confidence of all who knew him. No man in this community ever doubted whether JOHN COYLE was indeed a Christian. It was always seen, that the principles of the Gospel, regulated and controlled his life. While, at the same time, it never was suspected, that he was influenced by the love of pleasure, or of ease, or of gold, or by the approbation of men, or that he was living in hope of a wide and lasting renown. He was always acting under a high sense of his obligations to the great Head of the church. And this gave to his life great evenness—and to his character great uniformity. What he was one day, that he was every day. Whoever saw him at any time, saw him full of benevolence and zealous for doing good. And whoever knew him, full of faith—possessing piety that elevated his soul, and filled it with heavenly joys.

Among his various plans of doing good, and fields of usefulness, the SABBATH SCHOOL stood prominent. He entered into it early and continued in it long. His heart was deeply affected by the multitude of children that were growing up in ignorance and sin, and profaning the holy Sabbath. And he labored and prayed for them early and late, and with a zeal that never tired, and a courage that never failed. In the year 1819, he assisted in forming the first Sabbath School in this city. It was held in the house belonging to the First Presbyterian Church—was composed of Methodist and Baptist and Episcopalian and Presbyterian, and contained upwards of five hundred scholars. He was chosen Secretary of the school, and devoted a great deal of time and money to its support and enlargement. He also visited other parts of the city—gathered the children together, and established schools, procured teachers, and by visiting and superintending and contributing of his substance for their support, sustained them in a flourishing condition. At one time there were six schools connected with the Sabbath School Association of this Church, one of which was in Virginia seven miles distant; and two of which were under his immediate supervision. He also established and superintended schools for the instruction of the colored population on the Sabbath, where both adults and children were instructed. In one of these schools a woman sixty years old, one of his scholars, learned to read Bible—and another of his scholars, a boy about thirteen years old, was hopelessly converted, and died a most happy and triumphant death, while under his instruction and visitation.

Before a Catholic can read a Protestant book, he must obtain permission to do so from an authority higher than is required to dispense with the law against adultery, or than is required to apply plenary indulgence to the souls in purgatory. Both the latter can be done by priests, but to read the writings of what pupils call heretics, is a privilege he cannot grant.

Are intelligent Roman Catholics prepared thus to put their understandings and their consciences both into the keeping of the priests? Are they willing, on a subject as momentous to themselves as eternity, to surrender to others all right of judgment, all reasoning and inquiry after truth? Do they not know that it is the interest of every priest of the Roman communion to keep them from every such inquiry, and consequently that their advice ought not to be relied upon? And are the free republican citizens of these States ready to believe, that the priests are really republican in heart and feeling, while they have no interest in common with other men? While they are the avowed objects of a foreign and despotic spiritual and temporal power, to whom they ascribe infallibility? While by far the greatest part of them are from foreign countries? And while it seems the policy of that church as far as possible to keep the priests from being united by any ties of feeling or kindred to their people? Fellow citizens, think of these things.—*N. Orl. Obs.*

Intelligence.

REVIVAL IN EAST RUTLAND, VT.

Rev. W. Mitchell, in a communication in the last Vermont Communicator, says:

"The revival commenced in January last, and continued with great power for about two months, when it began gradually to subside. Previous to the manifest presence of the Holy Spirit, the Church had prayed much for such a blessing, and the way had otherwise been prepared by the striking death of four young persons, at short intervals, one of whom was lost in the Home. This series of afflictions made a salutary impression on the young, and quickened the Church to a sense of immediate duty. It was evident that something must be done, but none saw in what way it was most advisable for the Church to make a combined effort. A Christian brother, whose mind was deeply, and as it proved rightly, impressed with a conviction that the result would be favorable, privately suggested to the pastor his desire that a continued prayer meeting might be commenced. To this none could object, and such an appointment was made for the evening of January 15th, the meeting to continue every evening of the week, if there appeared to be sufficient encouragement. In connection with this appointment, and auxiliary to it, a committee of the Church chosen for the purpose, visited the whole parish, and urged all who were in the habit of neglecting public worship to attend the meetings of some denomination, making their own choice, and commencing this duty immediately. The hour of prayer came, and with it all trembling and unbelief respecting the result vanished away. The house was crowded, and the small voice which had gathered the assembly, spoke through the word of truth, with demonstration and power. An expression of wonder was visible on every countenance. Some were present who had not been seen for years in any place of religious worship. Christians were surprised, overawed, melted, and reproved, to find the Lord in the midst of them, and to realize that they knew it not. This, and all the successive meetings, were characterized by stillness, fixed attention, and great solemnity. All things were done decently, and in order, and nothing interrupted the fervent prayer, or the word of exhortation but the embarrassing silence of the audience. The awful presence of God caused Christians to pray and rejoice with trembling—restrained awe—filled the awakened with deep distress for sin, which proceeds from clear views of truth, of neglected duty, and of the ill-desert and peril of a wicked life. Christians multiplied daily, and the regenerated were unusually afraid of deception. Few seemed disposed hastily to admit the evidence of Christian character in their own case, but rather needed encouragement to believe that God had granted them forgiveness and salvation. And it was found necessary, in regard to many, even after sufficient time to prove themselves, to urge, in some degree, the duty and privilege of professing their faith.

"As the fruits of this precious season, seventy-one have been admitted to the Church, and a few others we trust have passed from death to life, who have not yet publicly signified their fellowship with the saints. Of those who have united with the Church, seven are heads of families, and two of this number were so far advanced in life, and had so long neglected public worship, that their conversion lay beyond the measure of our faith, and was unlooked for, especially as they had passed through protracted meetings and former revivals. Their conversion at this late hour, and against such obstacles, is the Lord's doing, and marvellous in our eyes. The subjects of this revival are chiefly the young, and especially members of the Sabbath School. Several at the age of fourteen have made a profession, and one is but eleven. The propriety of admitting to the church such 'children in years, and knowledge young,' may be called in question. It was not done without hesitation, and prayer for direction. But as no warrant appears from Scripture or reason, to prevent the lambs of the flock from following the good shepherd, we suffered them to come to him and abide with him. With them some evidence of piety, and the same watchfulness of the Church, who is the youthful professor more liable to walk unworthily of his vocation, than those who have spent years in sin before their conversion, and become strong in evil habits? The path of wisdom lies between presumption and extreme caution.

"Neighboring churches of the same and of different denominations have shared largely in these fruits of the Spirit, but they either have or probably will furnish their own account of the Lord's mercies. It was a great and glorious work. Not unto us, O Lord, not unto us, but to thy name give glory.

"As it regards the means employed in this revival, I will merely add, that we endeavored to 'stand in the ways, and see, and ask for the old paths, which are the good way, and walk therein.' Christ crucified, the author of eternal salvation, unto all who obey him, was the burden of preaching and exhortation. The nature and necessity of repentance and faith were explained, and these duties were enforced by the authority of conscience and Scripture. The indispensable doctrines of regeneration, and of dependence on grace for the commencement and increase of spiritual life, were exhibited in connection with the agency of man, and the freeness of salvation. This, with personal conversation by the way side, and from house to house, the reading and circulating of appropriate tracts, fervent prayer, and social worship, were the means chiefly relied upon. The ordinary means, the use of which, with entire dependence on the Spirit of truth for success, God has ever blessed to the increase, purity, and stability of the church. No excitement was sought for or encouraged, but the truth and the salutary emotion produced by the truth and the Spirit of God. No measures were resorted to but such as commended themselves to the conscience, and are sanctioned by Scripture, and tried experience. Those who desired prayer, were occasionally and simply invited to rise; the awakened were requested to meet weekly for instruction and prayer, at the house of the pastor, while the church at the same time remembered them at the throne of grace. No protracted meetings

were held, except the successive evening meetings for prayer and exhortation, which the state of feeling required, and the assembly was generally dismissed at the hour of nine. The church and pastor did their own work, without foreign aid, except the occasional assistance of adjacent ministers and brethren."

BOSTON RECORDER.

FRIDAY, AUGUST 31, 1838.

ITCHING EAR.

"The desire of hearing is often, we fear, indulged at too great an expense."

The desire alluded to, in the above quotation from the Pastoral Letter of the General Association of Mass. is one of the striking characteristics of the religion of a few at the present day. And no desirable one either, in the aspect it has often presented itself to our minds. It is indulged at too great an expense.

1. To the hearers themselves. There are many of the disciples who seem to place a good part of Christianity in hearing. The Pastor must preach three times on the Sabbath, and almost three times three during the week, to satisfy them. They lay mountains of emphasis on the passage, "faith cometh by hearing." They run from sermon to sermon, from one meeting to another, as if every season of hearing was an indispensable drop in the cup of salvation.

There is an evil in this excessive desire to hear. It leaves no opportunity to think, and takes away all disposition to do so. The mind is not allowed to drink of the living waters of truth; it is submerged in their overwhelming abundance. It cannot sit down to digest its spiritual food; it must be on the wing for some fresh burden for the already overloaded stomach. There is such a restless, craving, morbid appetite for something new, that the soul gets no real and solid good from the spiritual food already taken.

Here the spiritual system cannot have the vigor and solidity it would otherwise have. That disciple may spittle up into something lofty, but he will not have the strong roots and firm heart of an oak. More. That disciple becomes a spiritual cripple by leaning on his privileges and never learning to go alone. You must nurse him every day with sermons and the like, or he will starve to death. Well, let him die then, if that will kill him. And let him rise out of this spiritual sepulchre, new born, awakened to a kind of spiritual life, which shall have some strong points of contrast to the former. Let him learn to feed himself by his own deep thoughts on God's word, and by communion with him and by a proper use of a tolerable number of his means of grace. Let him learn to help himself to spiritual refreshment, and not be forever dependent on the Pastor or some one else to put it into his mouth.

2. There is an evil to ministers in this morbid appetite for hearing in their people. They feel, some at least, that they must gratify it. A meeting must be had and a sermon preached, or something equivalent to it, at the bidding of any and all that call for it. They must fling morsels they think into every mouth that opens itself, though perfectly satisfied that satiety and not starvation is the reason why many birds of the flock open their bills. This effort cuts up time sadly, and thus prevents regular, devoted, systematic study. The mind cannot be enriched with knowledge therefore. The streams exhaust the fountain. The well will not bear this incessant pumping. Their pulp services show at length that they have been flying all over the parish all the week. Instead of preparing "beaten oil" for the sanctuary, they have been beating themselves thin as gold leaf in their efforts to spread themselves thin and wide enough to reach all the unreasonable claims upon them. They cannot concentrate their energies in any one direction, however important. Pulp services, pre-eminent in importance, the chief work of the Pastor, are diluted, become ineffectual, lose their high moral power, do not attract and powerfully away the public mind. Sermons become lean, very lean, and not the strong bulls of Bashan, as they should be. The minds of the people are not sustained therefore; for the great agency in doing it, a well sustained pulpit, has lost a large measure of its power.

We could mention other evils of an excessive "desire of hearing;" but the above must suffice; intimating that having started the game we should be glad to see others give chase, should they be satisfied the spoils would pay for their trouble.

A SOLDIER'S FUNERAL.

From our Maine Correspondent.

HOLISTON, Me. Aug. 16, 1838.

An hour ago, I stood in the burying ground belonging to the military post in this town. The sky was clear, and the warm sunshine lay upon the deep verdure of the surrounding forests. The opposite ridge, about a mile to the eastward, was in the British dominions, and here upon the confines of the nations, in a wilderness country, a son of the emerald isle was to be consigned to his last resting place. No mourning wife, no child, no distant relative stood by the fresh dug grave, but two companies of U. S. soldiers, with their officers, all in their best military garb, and a number of citizens who had been attracted by the military parade, were assembled in the neat enclosure of graves. The soldiers lifted their caps as the officiating chaplain summoned them to pray, and there was a seriousness on every countenance. At the close of the petition, the clergyman made a brief address to the military, in which he alluded to the triumphant death of the departed, his desire expressed in his sickness for the salvation of his fellow soldiers, and the evidence he gave on his dying bed of genuine repentance and faith. At the close of his remarks, a few volleys were fired over the grave, and the assembly dispersed; the spectators to their homes, and the military to their barracks.

The man whose body had thus been interred with military honors, was John McConnell, a native of Ireland, and about 40 years of age; he had been a soldier from his earliest youth, and was much attached to his profession. He well knew, and as well performed, the duties of a soldier. Like very many of his profession he was addicted to the free use of intoxicating liquors. He put off the service of God to the last hours of his life, but it is hoped, that he finally enlisted with a full heart in the service of the Great Captain of our salvation. His disease was consumption, and his mind for some weeks, perhaps months, before his death, had been exercised upon eternal things. He observed to one of the Lieutenants, who called upon him in his sickness to inquire concerning his religious state, "I have been thinking much about eternity of late." To the surgeon who had explained to him the nature of repentance, and the plan of salvation through Christ, he gave good evidence of an intelligent acquaintance with the doctrines of repentance and atonement. To a gentleman who visited him several times, he declared his entire submission to these words: "God has willed me in and laid his hand upon me; I most willingly resign myself to his disposal; if he has any greater pains to afflict me with, and if my body is capable of enduring them, I am content to suffer all he may see fit to lay upon me. I

am willing to live, I am willing to die, just as God pleases. The time and the manner of my death I leave to God." To the enquiry, "Upon what do you found your hopes of acceptance with God?" he replied, "upon the blood of Christ, which was shed for sinners." To the further query, "Is your faith firm?" he answered, "I have not a doubt, not a doubt." The countenance of the man bore witness to his sincerity, to his meekness, to his peace of mind, to his joy in believing. Among his last words were, "I die in the faith of being saved by the blood of Christ." He had made his will a few days before his death, by which he bequeathed his arrears of pay, (\$40 or 50), to two of his comrades who had taken care of him during his sickness; a few minutes before he breathed his last, he desired that the money might be obtained from the paymaster, and deposited with his will, which he observed, was requested for the purpose of freeing his mind from its last earthly anxiety.

Perhaps you may ask, why I have wasted so much paper in describing the Christian experience of a private army soldier? My motives are these. I wish to interest the Christian public in the religious condition of soldiers. I wish to show that these men can be brought to a saving acquaintance with Divine truth. Like the sailor, the soldier has been left to his fate, with the supposition that his profession interposed an insuperable obstacle to his reformation. I know that the soldier is exposed to adverse influences; a residence of six months among them, has made me acquainted with their peculiar temptations. Many of them, previous to enlistment, are dissipated men, and congregated as they are in barracks, without the restraints and comforts appertaining to married life, shut out from paths of honorable ambition, forsaken by Christian communities, and tempted by unprincipled grog-sellers around their encampments, what wonder is it, that they should become the slaves of sensuality and cast off religion. But there is hope for the soldier, and I rejoice to say so. Witness the revivals of religion, and the temperance reformations which have taken place in the last four years at several military stations; notice the efforts of the officers of the army, very many of whom are not only pious, but exceedingly devoted to the cause of Christ. The sacrifices of these officers, out of their scanty pay, in order to procure preaching to the soldiers, for several years past, has been known to many, and reflects honor on the generous and Christian spirit of men, no less distinguished for the performance of their military than their religious duties. Congress have at length awakened to the subject, and made appropriations for the services of twenty chaplains for military outposts. It is to be hoped, that men of prayer and activity will be selected, and that God will bestow his blessing upon their labors. In the meantime, let the soldier sometimes be remembered at the monthly concert. I know not that I ever heard a prayer for them at such a meeting. Ought it to be so any longer? Give them the crumbs of your prayers, and the dog's share shall make them glad.

CHURCH OF SCOTLAND.

"THE GUARDIAN" of Halifax, Aug. 1, gives an outline of the finances and report of the CHURCH EXTENSION SCHEME, as presented last May, by Dr. Chalmers, to the General Assembly. A few facts are worthy of preservation on our columns. It has been found on careful examination, that a very large amount of the population of Scotland have no accommodations for joining in the public worship of God; that in Edinburgh and Glasgow alone, "there are at least 100,000, of an age to attend public worship, and these almost exclusively of the poorest classes of society, who are living in total and habitual estrangement from the ordinances of the gospel." The object of "the church extension scheme" is, to provide chapels and endowments, for the accommodation of the hundreds of thousands, now perishing for lack of knowledge.

The Committee who are charged with this business report the receipt of £7,470 the past year. And they have disbursed to 48 new erections, during the last twelve months £9,792. The Assembly recommended four years ago that an annual collection should be taken up in every parish church; but the recommendation has only very partially been complied with. Local subscriptions and associations are strongly recommended by the Committee; and these are on the increase. In Glasgow, two new churches have been started, and upwards of £1,200 subscribed for church extension. In Perth and Dundee districts, "triumphant meetings" have been held in every town. An Association has been formed in Ayr, which comprehends the names of the principal nobility and gentry in the county.

Since the commencement of the scheme (four years ago it is supposed) 187 new churches have been set on foot, and £48,595 have been contributed, including £5,160 raised in London and £600 in Liverpool. Some of these contributions are too liberal to be passed over without specification. Mr. Nisbet, a bookseller, London, gave £100 toward a church in Kelso, and £500 towards its endowment. Mr. Gordon gave £500 toward the general object. Alderman Pizee gave £500, in addition to other contributions. Mr. Forbes gave £500, for a church at Falkirk. A lady gave £2,000 to St. Leonard's and supplied it with an endowment of £180 a year. Mr. Buchanan gave £800 for a church on the Yarrow. Mr. Gladstone engaged to build and partially endow a new church in North Leith. Mr. James Shaw, a nason, bequeathed £200 to the general object. Such examples of a HOME MISSIONARY spirit are surely worthy of record and will be admired; we hope initiated too, in this country.

A GOOD MOTION.—When Mr. Paul of Tullynely moved the most cordial and hearty thanks of the Assembly, through the Moderator, to Dr. Chalmers for his gigantic efforts and exertions in the cause of extension.—Mr. Dempster arose, and after expressing his veneration and esteem for "the extraordinary talents, splendid eloquence, and gigantic efforts" of Dr. C., moved that some one of the members, as the organ of the General Assembly should join in adding that God who has stood by the church of Scotland in all her perils, and at all times, and to thank him for having raised up an individual among them, and enabled him to ably and effectually to plead their cause; that they should join in praise and thanksgiving to Him, who can remove every difficulty which may stand in the way, and fill the Assembly with a song of thanksgiving, for what God has wrought out for them. This was argued to, and Dr. Thompson of Perth offered a suitable prayer.

THE SABBATH IN HALIFAX.

The Editor of "the Guardian," in a very pertinent article on the "profanation of the Lord's day," remarks, that "happily, we are no longer annoyed and shocked as in former years by regular trading, and the bustle and confusion of business, whatever skulking, trafficking and tipping may still be carried on, behind the half-opened shutters, and in the back parlors." A change has been effected through the force of public opinion, and the increase of per-

sonal and practical piety; the markets have been closed; the shops shut; and public trading in a great measure abandoned. But though the evil has been checked, it has not been subdued. Occasional, and sometimes habitual absence from the house of God, is as often committed; books are balanced; newspapers are read; and friends are entertained, during the time of public worship. And more than this; horses are harnessed; drives are made for mere carnal pleasure and enjoyment, and thus the assemblies of the righteous are disturbed. Many are the devices in man's heart, but the counsel of the Lord, that shall stand; and it is still as true as ever: "If ye will not hearken to me to hallow the Sabbath day, then will I kindle a fire in your gates, and down your palaces; and it shall not be quenched." (Jer. 17: 27.) Let the following remarks be weighed:

The profanation of the Sabbath is a vice that strikes much deeper into the vitals of society, and exerts a wider and more baneful influence, than most people are aware of. It weakens the force of moral obligations and leads to the neglect of relative duties; it opens a ready road to dissipation and intemperance, and draws down upon during transgressors, sometimes signal marks of the Divine vengeance. Let all those then who seek for happiness here, and happiness hereafter, remember the Sabbath day to keep it holy.

CANADA.

SEMINARY.—The Baptists are contemplating an institution for the education of pious young men of promising talents for the ministry. A Circular has been addressed to all the churches, urging them to look out among their members for young men of this character, who may be admitted to the Seminary. A building is to be erected for the purpose, at some spot, not yet fixed upon; a tutor eminently qualified for his office has been engaged in England, and is expected soon; three or four young men are already occupied in preparatory studies, and others are expected to engage when the tutor arrives.

MISSIONS.—Mr. Roussy, has been constantly engaged at the Grand Ligne and the surrounding places in preaching the gospel. God has prospered his efforts; several conversions among the Canadians have taken place; a church has been formed, now containing 23 members, all of them from the Catholic population.

Madame Fuller, at the same place, undertook the instruction of as many young persons as were willing to be taught, and soon collected a goodly number of children. To these she devoted the whole day, and her evenings were employed in teaching adults to read the Scriptures. The great object is to give religious instruction, and lead all her pupils to Christ.

CALLS FOR MINISTERS.—For some time, these calls have been very numerous and very loud. A dozen or more active and zealous young men could easily be directed to useful and promising fields of labor. Oxford, Toronto, Kingston, Hamilton, Quebec, Montserrat, Laprarie, and multitudes of places in different settlements in the country, are in want of (Baptist) ministers; and most of them could and would do something to support them in whole or in part. The proposed Seminary will not, for some years, yield the supply. Laborers must be obtained from Britain.

ROCKINGHAM, (N. H.) CONFERENCE OF CHURCHES.

The "N. H. Observer," of the 10th inst. contains a full report of the Committee of the Conference on the state of religion within its bounds.

The whole number of churches in Connection, we suppose to be 27. Of these, 15 have experienced times of refreshing from the presence of the Lord, the past year. "It may be said that the country has in some measure enjoyed a revival of religion;" "many have been made the willing subjects of grace." There seems to be a growing attachment to the ordinances of the gospel, and an increasing desire to enjoy stated preaching. Four ministers have settled, and two or three dismissed. Four or five new houses have been consecrated to the worship of God, and two or three are now building. The cause of Temperance is progressing, Sabbath Schools are blessed, and the great cause of benevolence has not been overlooked.

An important instrument of good has been found, in the visitation of the churches by committees of ministers, appointed at the preceding meeting of the Conference. In some instances these visits have been followed by revivals. In all, without doubt, they have been blessed to the edification of believers.

The outpouring of the spirit on Derry, has been remarkable. Between 200 and 300 are hopefully converted. Some opposers have been brought in. Among the converts are 60 heads of families; 40 of them fathers. 96 were added to Mr. Parker's church at one time. 60 or 70 have joined the new church, under Rev. Mr. Day. The revival commenced in connection with the labors of the visiting Committee. An interesting fact, illustrative of the influence of religion on domestic life is recorded. Two brothers had long been contending in law, at the expense of no small amount of time, money, and good feeling. Living in different habitations, and at some distance from each other, (as we have been informed) they were brought under conviction of sin about the same time; and both resolved on reconciliation about the same time; and they no longer met together but they embraced each other. "What the law could not do in five years, the gospel accomplished in half an hour." Portsmouth, Stratham, Lamprey River, Deerfield, Northwood, Candia, Hampstead, West Chester and East Chester, Windham, Atkinson, Raymond, Scarborough and Hampton Falls and Hampton also, have all enjoyed "seasons of refreshing," more or less continued and abundant. In revivals such as these, unattended with noise and confusion, following earnest prayer, and the plain dispensation of truth in God's appointed time and manner, who will not rejoice? And who will not pray earnestly for the multiplication of such revivals!

NEW PUBLICATIONS.

HISTORY OF THE MISSION TO ORISSA, (the site of the Temple of Juggernaut.) By James Saffron. A. S. S. Union, 22 Court Street, Boston.

To the friends of missions, this little volume of 196 pages, 18mo. may be confidently recommended, as the work of an able, devoted, and disinterested foreign missionary, who declares what he has seen, and what his own hands have handled. The record of facts here made, will not interest the habitual reader of missionary publications, by its novelty, nor any other reader by the charms of imagination thrown over its style; but its geographical notices; and its condensation of facts common to most of the eastern missions; and the simplicity and evident honesty of its details, and the directness of its appeals to the sympathies and principles of the believer in Jesus, create for it a claim on the respect and patronage of the pious and philanthropic. It well deserves a high place in the Sabbath School library; and will enlighten the understanding and warm the heart of many a pupil into whose hands it shall fall; and perhaps lead to the early and fixed resolution of many a youthful

mind, to consecrate life to the service of God, among the millions now perishing for lack of knowledge. Condensed and faithful histories of the various modern missions may be relied upon as among the most efficient means of sustaining and extending the missionary spirit, till a full conviction shall pervade Christendom, that the time has come for all her energies to be put forth for the conversion of the world.

THE KNOWLEDGE OF ONE ANOTHER IN A FUTURE STATE. Boston; Perkins & Marvin. pp. 47. 24mo.

This is the "outline of an argument in support of the doctrine," that Christians will know each other in a future world, "borrowed from a Swiss divine of the last century." The proofs are drawn from the nature of man; from the opinions of wise men of antiquity; from the Gospel; from the confidence of the patriarchs of the Old Testament; and from the views of primitive Christians. Perhaps a better elucidation of this subject, within so small a compass can nowhere be found. Yet it must be confessed to be only the "outline" of the argument; susceptible of great expansion, and deserving of a copious filling up. It is not a question of mere speculation. Its practical bearings are neither few nor unimportant. Yet there are questions of far greater magnitude, on whose satisfactory decision results of infinite moment are suspended.

A HISTORY OF THE WORK OF REDEMPTION; comprising an outline of Church History. By President Edwards. pp. 444. 18mo. American Tract Society.

It is among our earliest recollections, that an eminent Christian, remarking on the comparative value of different authors, said, "could I possess but one book beside the Bible, it should be President Edwards' History of Redemption." Whether his estimate were correct, we do not pretend to decide. But if deep piety, extensive reading, and a discriminating mind, prepare a man to form a just judgment of the value of a book, the opinion thus expressed, is worthy of all confidence.

It is a work of mere supererogation, at this day, to commend any thing from the pen of President Edwards. Nor should we venture to say a word of the volume now before us, except for the purpose of making our readers acquainted with the fact, that this standard theological work, of the greatest mind that has ever shed light on the American Zion, is republished by the American Tract Society, in a neat and beautiful style, at the cost of thirty or forty cents, with the abridgement of but a few lines, and with "slight improvements in the language and form of the subdivisions."

A more judicious selection for the increase of the "standard volumes" of the Tract Society, could not have been made. Its republication, never unseasonably, is especially timely now, when infidelity and irreligion are stalking through the land, and boasting great things; and when Christians are so extensively cast down by the enquiry of the unbeliever, "Where is the promise of his coming? Faith will gather strength; the eye of hope will gather brightness, and charity will gather fresh warmth and activity from the illustrations here furnished of God's great designs in favor of the church he hath so wonderfully established and preserved. There is not a Christian in the land, of any denomination, who ought not to possess this work of the immortal Edwards; nor one who, possessing it, will not wonder that he had not known it earlier, and studied it thoroughly, and acquired larger views of God's government, and stronger confidence in the promises on which Zion rests her hope of enlargement and ultimate glory.

THE SIN OF DUELLING. THE MORAL ASPECT OF OUR COUNTRY. Two sermons preached at Marlborough, on the fifth of April, 1838, a day of public fasting and prayer. By M. A. H. Niles, Pastor of the First Church in Marlborough, pp. 18 and 22.

There is far too little political preaching in the American pulpit. Or to adopt a less startling phraseology, the political bearing of the great principles and facts of Christianity, is not shown so frequently and fully, by the Clergy, the grand conservators of the public weal, as it ought to be. Thanks to the voice of community and the Rulers of our choice, that we yet have our Fast days, and our Annual Thanksgivings, when ministers commonly deem it expedient as well as lawful to throw off a few hints for the guidance of public sentiment in regard to political principles and public vices.

It is degrading to the ministry to descend into the arena of political strife, and battle it on the Sabbath or any other day, with the vile demagogues that fill the land like the locusts of Egypt, and prate about liberty and equal rights, and economy, and the dear people, &c. &c. with just as much assurance as though their throats were not an open sepulchre, and their hearts not "a fall of dead men's bones and all uncleanness." But it is a part, and a solemn part of every minister's duty, to declare unto Israel his transgression and to Jacob his sin; to depict and condemn the prevalent vices of the land, of which many of our rulers are the chief patrons; to portray in just and varied colors the aggravated guilt that rests upon the nation, for the legalized desecration of the Sabbath; for the election of duellists, and gamblers, and winebibbers, and whoremongers to the chief places in the country; to sound the alarm, loud and loud, when government undertakes to rob the defenceless Indian, and stifle the cry of the oppressed slave, and let slip the dogs of war, and squander thousands of lives, to enforce edicts marked with barbarity and injustice, at which the tyrant of Egypt would shudder!

How a Christian ministry can shun the duty of exposing such sins, and characterizing them as the word of God does, and yet be guiltless, we know not. How else shall the public mind be enlightened; how else shall the public pulse ever be made to beat in harmony with the warm current of Christian feelings; and how else shall the nation be roused from that fearful abyss of infamy and woe, on whose verge infidelity and crime have already planted it? There is not on earth a more guilty nation than ours; nor another more exposed to sudden and overwhelming judgments. And have the ministers of God little or nothing to do with correcting national sins, and averting national calamities? Let them do it indeed, in the spirit of Christ, with the fervency of the apostles, and with the wisdom of the serpent, and the humbleness of the dove. But, LET IT BE DONE.

The sentiments of the sermons quoted above, are such as will stand approved to every enlightened conscience and sound judgment. That on "the moral aspect of the country" is particularly good. There is more of formality and stiffness in their style, more of an apparent effort to appear original and profound, than the author himself will approve ten years hence, when he shall have become more practised in the art of conveying his thoughts with the pen. He is not always happy in the selection of words, and manifests perhaps some fondness for those that fall strangely on the ear, than for those which are more familiar, and apposite; "fecund," "sequence," "cognition," "inhibit," "veritable cosmogony," &c. sound less pleasantly to old fashioned folks like us, than the

plain terms our grandmothers used. Nor can we say that the sentences are, which is scarcely intelligible. Many sentences must be read a second time, before the reader would assure himself of understanding the author's thought. We are ourselves too fond of the "theological" style, and after much study the exact meaning of the sentences. "He (the duellist) reaches forth to the throne of God, by an act of assassination upon the disposal of human life." "Upon" is a geographical error, and "from" may have been intended by the author; but even with this modification, the sentence would admit of great improvement. The minor criticism however, which the uneducated and efforts of the author, will soon have no more to do with.

"GROUNDS AND REASONS FOR ABSTINENCE FROM WINE." Bangor, 1838.

This little pamphlet of twelve or fifteen pages, prepared by a Committee of the Bangor Temperance Association, of which Prof. Pond was Chairman, is drawn up in his usual style of clearness and order, and well fitted to accomplish its design in the hands of a reader who is not "mad on his idiosyncrasy."

MINISTERIAL SUPPORT.—A plain, direct, and elegant discourse on this subject, delivered by Rev. J. P. Pond of Bangor, before the Congregational Society of Bangor, in June last, has been published, and deserves a circulation as wide as the Union. The topic is one on which no minister can touch in the course of his ordinary preaching, without involving himself in the suspicion of interested motives. Mr. P. disclaims all fastidiousness and exclusiveness, and throws himself into the scale of the fearless antagonist of that principle of covetousness, many of the churches, which denies the laity the Lord's vineyard to be worthy of his labor. It is the first time for years that the subject has been broached, (so far as we know) and our beloved stream of truth thus set running, will, we trust, stay till it shall have overflowed the land.

SPRINGFIELD, August 25, 1838.

To the Editor of the Boston Recorder.

Dear Sir,—I received last evening your paper containing Professor Emerson's letter, which presents me the last of a series which he has addressed through the columns of your paper. As I do not read the Recorder, I have not read these letters, except the first and the last, and I think the world, and doubtless an ignorant of much that he has written. When I commenced, I hesitated as to the course I should pursue, and did not know what the result would expect from me. I feel the greatest respect for the character of Professor E. and would not wish to treat him with the courtesy due from one person to another. I did not suppose, however, that I should interpret my silence, as any want of respect, or indifference to what he has written. I cannot but have been made by me, (although I was wrongly informed) as an apology to bring his sentiments upon an important subject before the public, and to encourage him to continue his series of essays, even as Dr. Channing addressed his essays to Clay, not expecting a reply from him. I have little time to be occupied in newspaper duties, but as you are pleased to offer a portion of your paper to be occupied by me, I do not know but I may be duty to respond to Professor E. as far as I can, without considering that I was writing in a manner. He professes to feel a deep interest in the subject which is now agitating the community, and has manifested as deep an interest on most occasions. If by the discussion, truth can be brought good may be done. The Recorder is read by me, and I do not read it in an Anti-Slavery spirit, but as a man of letters, and a man of letters, I profess to feel a deep interest in the subject which is now agitating the community, and has manifested as deep an interest on most occasions. If by the discussion, truth can be brought good may be done. The Recorder is read by me, and I do not read it in an Anti-Slavery spirit, but as a man of letters, and a man of letters, I profess to feel a deep interest in the subject which is now agitating the community, and has manifested as deep an interest on most occasions. If by the discussion, truth can be brought good may be done. The Recorder is read by me, and I do not read it in an Anti-Slavery spirit, but as a man of letters, and a man of letters, I profess to feel a deep interest in the subject which is now agitating the community, and has manifested as deep an interest on most occasions. If by the discussion, truth can be brought good may be done. 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Poetry.

For the Boston Recorder.

THE SHERIFF'S REST.

By Isaac F. Shepard.

"Earth has no sorrow, that Heaven cannot cure."
My heart was sad, with heavy grief oppressed;
Deep anguish weighed like mountains on my soul,
And passion held its way within my breast.
While rose and fell with every troubled breath,
Like ocean waves, when the huge troubled break,
From out their prison-house, and wildly roll,
And night is woe in almost more than death,
And earth and sea with dread convulsions quake,
While tempests wildly rage, with blood-stained rain and frost.
Upon my brow, in drops, the cold sweat came,
Of woe that dwelt within an index trace,
And seemed to show of guilt the raging flame,
Which burns the soul, the troubled conscience flares,
And racks the mind with tortures more intense,
Than human law or justice ever knew!
Yet no dark room was mine, and no desire
For foul revenge found place with me; but sense
Of sweetest peace I wished for other men, myself the same.
I strove to break the dark and gloomy spell
That held me thus enchained, but strove in vain;
I rose the more, the more I tried to quail,
The tempests poured the fiercer, and the rage,
And thought to make forgetfulness a friend;
But on each leaf, in strange and horrid train,
Foul spirits seemed, dissembling hate and rage,
Well pleased this fiendish lore to end,
Trembling, clothed the mystic book where such could dwell.
I tried to light the muses' sacred fire,
Upon the altar of my tortured mind;
But every torch from forth the classic page,
Brought smoke and discordant, harsh, and boiling life;
'Twas vain to tread along Parnassus' heights,
Or sweet Castalia's gushing fountains to find;
The 'silvers cups' were changed;—and though my fill
I drank, the waters bitter were; no light
Shone there; no music rose from Helicon's chaste choir.
The heartless world's tumultuous scenes I sought,
And wished to quell my spirit's anguish;
I followed proud Ambrosia's way, and thought
To sit in honor's seat would bring relief.
I learned that glory was an empty name,
And honor but a splendid chain; that bliss
Dwelt not in outward pomp, and often grief
And dark despair joined willing hands with fame;
And strange! the more it spread, the less content was brought.
I found bright Pleasure's golden shrine; the fair,
The young, the gay, the beautiful knots drew,
And worship'd her, unmoved by grief and care,
And all life's thousand ills, with wild array
With joy and merriment, while on the dance
Was led to music's witching swell; a crown
Of smiles the goddess wore, and sweet repose
Seemed sleeping on her brow; but time, perchance
Revealed despair, and gloom, and misery written there!
I easily turned away from all, and cried,
"Oh, where can I find rest, and peace be found?
Rest for the weary soul!" The echoes died
Along the woods and distant hills, and then
No human voice was heard,—no winds were there,—
No tempest came,—no thunders rolled around,—
A gentle spirit floated o'er the glen,
And on its wing, the Spirit passed through air,
And with celestial tones the "still small voice" replied:—
"Oh, worldling! say thy vain pursuit of peace
In empty vanities can ever be found;
In all the glories of earth, then cease
Thy bold on these; loose every care, and hear
The voice of God!—Come ye that weary are,
Ye heavy laden come, and I will give
You rest!—Oh! that the call—in holy hour,
In deep humility, bow down: the star
Of hope shall rise, and joy shall speak thy soul's release!"
The silent whisper ceased, the Heavenly guest
Passed by; I knelt me down, and prayed and wept
In love, and felt sweet peace within my breast.
The settled cloud of gloom quick fled away,
The Sun of Righteousness arose, with gleam
Of holy light, and every passion slept.—
The smile of Heaven's high King, like orb of day,
Shone round my path, with full effulgent beam,
And in that glorious hour, I knew "the Spirit's rest."
Boston, Aug. 13, 1858.

Cause of Freedom.

GOV. KENT ON SLAVERY.
A Committee of Somerset Anti-Slavery Society, addressed a Letter of Inquiry to each of the Candidates for Governor in the State of Maine. The following is Gov. Kent's Reply.

Bangor, July 27, 1858.
Gentlemen,—I have the honor to acknowledge the receipt of your letter addressed to me under date of the 23d inst., asking my opinion in relation to slavery and the right of petition. I most readily and cheerfully acknowledge the right of any portion of the people to ask of candidates for office, their views and opinions in relation to matters of public and general importance, and the duty of such candidates to answer frankly and explicitly. The subjects to which you have called my attention, are certainly of this nature, and I therefore with pleasure comply with your request.

I say then, gentlemen, that I regard slavery, as it exists in this country, as a great moral and political evil, and based upon an assumed right which I do not acknowledge, viz. the right of one man to own property in the person of another. I believe the whole system of domestic servitude, comprehended under the term slavery, to be unjust and productive of great evils, both to the master and the slave, and to the community in which it exists; and that justice, humanity and sound policy alike require that it should be abandoned; and I most heartily concur in the expediency of all measures, which are constitutional and peaceable in their nature and aim, at producing a moral conviction of the evils of slavery and of the justice and expediency of its final extinction.

I regard the right of free discussion as one of our undoubted and most valuable privileges, and I can see nothing in the nature of this subject, which should make it an exception to the good old rule of our fathers. I can see no good reason why men's mouths are to be closed and their pens laid aside, in relation to a topic so deeply interesting to us as a nation and individuals, and involving so many considerations of national honor and pressing importance. I am satisfied that the subject must be met and must be discussed, and I fully believe that the system of slavery must in the end be abolished, falling before the irresistible power of public opinion, and peaceably yielding to the moral influence of reason and argument. During these discussions there will doubtless be many wild and dangerous theories and epithets, thrown out in the heat of excitement and the ultraism of opposition. I think gentlemen, we have already seen some opinions and theories, advanced by anti-slavery advocates, and in publications bearing that name, which strike the very foundation of social order and parental government, and tend to unsettle sound principles and practices of our pilgrim fathers. I cannot repress the expression of my regret, that so much countenance has been given to such alarming extravagancies, but I am happy in the belief, that in our stable and reflecting population, they find but few advocates.

But the banner, upon which is inscribed the plain and unqualified and simple motto, that "all men are born equal," if borne with a firm, but cautious hand, must finally wave in triumph.

We have clearly no right by State or National Legislation to interfere with the domestic institutions of our sister States. We are not our own masters, and we are not the owners of our constitution. But I cannot agree to the proposition, that we have no right to discuss in public or in private as a question of morals, right and expediency, the nature, tendency and effects of the system of slavery, as tolerated and sustained by our neighbors. We have, I believe, a right to convince them, but not to coerce them, to argue and reason with

them, fairly, coolly and honestly, but not to indulge in irritating epithets and unqualified denunciations. In a word, I am the advocate of free, and fair, and full discussion.
You speak of the right of petition. It is natural that you should, for it is a right which has been most falsely surrendered by those who were set for its defence. It was among the foremost of the rights for which our fathers fought, and has been the only one formally abandoned and trodden down by their recreant sons. The precise question upon which the surrender was made is of little importance, compared with the great principle involved. If our Congress men and our public servants may spurn the petition of one man, they may of another. If they may refuse to read a petition which has the word or the subject of slavery in it, they may as justly refuse to read one which relates to money or the currency. It seems to me that when Patton's resolution passed, a great right of the people was invaded, and an American privilege trodden down, and an arrogant and tyrannical attitude assumed by the representatives of freemen, when they dared to say that they would not read a respectful petition. The right of petition, as it was one of the first to be asserted, should be the last to be abandoned on American soil.

With much respect, I am your fellow citizen,
EDWARD KENT.
Messrs. E. Coburn, Josiah Peet, Arthur Drinkwater, George W. Hathaway, Daniel B. Randall,—Committee of Somerset Anti-Slavery Society.

Miscellany.

BURNHAM.

We take the following extracts from an interesting letter from our laborious missionary and printer in Tavoy, C. Bennett, addressed to the Editor of the Baptist Register, dated March 18, 1858. It gives an encouraging account of accessions to churches, which may be called Revivals of Religion in heathen lands. This letter also depicts the fatal effects of drunkenness among the natives, in rendering the mind indifferent to religious instruction. Who can read this account of the distill, in the "Karen's shanter," and not shudder in contemplating the number of distilleries in our own land.

BROTHER BENEFIT.—I doubt whether I can write anything you will be more pleased with, than a short account of a visit I have made with Mr. Mason, among the Karens, between here and Mergui. We left home on the 12th January, and went down the Tavoy river, out to sea, and up the Palouk river, to a Burmese village of that name. Here we left our boat, and by land went to a Karen village. At this place four were baptized. When we arrived at another place, at this place the headman, wife, son, and daughter, with nine others, were baptized; from this we went to Pe-cha; at this place fourteen were baptized; from Pe-cha we went to Ka-ty, where eleven more were baptized—making forty three baptized, including a Pwo man baptized at another place. I have here merely run over the names of our principal stopping-places.

From these places we went into the country around, and spent several days at each place, and its neighborhood. In one place we visited a headman. As we came in sight of his house, at a distance, I was informed that it was a headman's house. I could scarcely have credited the information, if I had not seen some before me to much like it. I dare not hazard a description—a shanter. It appeared to be, and such we found it. When we arrived at the house, it was in full operation under the house; and on going up, found the owner sitting on the floor, with a bowl of Karen whiskey before him, and he from time to time drinking from a small cup floating in it. He did not seem moved with the addresses we gave him, and drank frequently while we were present. In the evening we had preaching, which he attended, but said "the words did not hit his heart." Four men, he was so strongly enured in strong drink, we could hardly expect they would; but hoped others who were about might profit better than he did. The Karens do not seem to have been continual drunkards, as we formerly saw at home, but periodical ones. Annually, after the rice is reaped, they distill some of it, and get "Irish Wake's" as they call it, and some of them place, and murder is perpetrated. At other times they are sober, rarely drink, and are tolerably peaceable.

Much improvement has taken place in those who are well disposed to the gospel. All drinking is abandoned; the Karen churches are temperance churches; in fact, they could not exist if they were not so. Great care is taken in the rearing of children; a year's growth is the general rule with Mr. Mason. For instance, where we have been this year, the candidates asked for baptism last year; and now, if they give evidence of being born again, and the church approves of them, they are baptized. Once drinking during the year, is enough to put them off for another twelve months. Offering to the gods, also, puts them over another year; and where, quite a number of years ago, it is only a few years since they have been on the Sabbath, and have been formerly accustomed to no particular worship-day. The inquirers meet with the baptized, as do many others who are not considered inquirers, and read the word of God, sing, and pray—abstaining from all kinds of labor on the Sabbath. They are natural singers, though much of their music is in measure.—Science have done much good for the Karens, and we, we hope, do more. After visiting Mergui, where Mr. Kuread at present resides, we returned home on the 17th February.

THE MASTER'S DEPARTURE.

No Christian reader can be insensible to the pathos which pervades the fourteenth chapter of John. Let the first three verses be read in connection with the twenty-sixth, seventh, and eighth, for the revival of the drooping heart. The Lord is on the eve of departure from the world; he is surrounded by the little group of his disciples; they had been accustomed to repose in him as their best friend; but he had just intimated his intention of leaving them, and sorrow had filled their hearts. Some perhaps felt as if their pleasing hopes had been blasted, and before them the persecution of the world without the soothing support of their Lord's presence. In this view of the subject they might well weep; but their Master's love had not failed; his interest in their welfare had suffered no abatement. Although he was the Lord of glory, and was solicited to leave them of their infirmities, and was solicited to administer, probably reflecting on the difficulty which awaited them in encountering the temptations of men, consolation to them in this painful hour. How soothing and consolatory is his language. It was true he was about to leave them in the midst of enemies, and that many sore afflictions were to befall them, but what the Lord of glory said was not to be final, and their continuance in the world was not to be protracted. He that had loved them would love them to the end. How cheering the encouragement he suggests! "Let not your heart be troubled," believe in me and let me abide in you. If I die I will rise again and ascend to my Father; "in my Father's house there are many mansions; if it were not so, I would have told you;" and these mansions are provided for all my friends and followers, and I now "go to prepare a place for you," where you may rest in joy when your earthly toils shall have terminated. Not only so, but my absence shall be brief; when all things are pre-

pared for your reception, "I will come again and receive you to myself, that where I am there ye may be also." To mitigate the pain of my absence, I will provide one who shall be a Comforter to you;—and he will be with you in all your afflictions and will comfort them with a joy unspeakable; he shall instruct you also in heavenly knowledge, and bring home to your hearts the refreshing remembrance of all that I have told you. And now adieu to your minds. Some of the neighbors, on going to the house of Davis, found the body of Mr. E. dead, lying on the floor, and his head resting on his hand, and his eyes closed. He had, it appears, marked others for destruction, and would probably have gone on to execute his horrid purpose, had he not been prevented.

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DAY'S ACADEMY.

THE Fall Term in this Institution will commence on Tuesday, Sept. 11th, and continue twelve weeks. It is still under the superintendence of Mr. GEORGE HARRIS, Editor of the Recorder, and is distinguished for its thoroughness of instruction. Those who send to the Institution may expect entire satisfaction in respect to the instruction and government of time who are sent.

Terms.—Common English branches, \$3.50; Higher, 4.50; Languages, 5.00.
For admission and Board it is desirable that application should be made previous to the commencement of the term, to the Principal.

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LAWYER'S OFFICE.

ADDRESSED TO PROFESSORS OF RELIGION, and to all who are interested in the cause of the oppressed. For sale by CROCKER & BREWSTER, 47 Washington street.

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A REPORT, founded on the cases of Typhoid Fever, and on the common continued Fever of the West. By Dr. J. C. Jackson, M.D. Published by WHITFIELD & DANIELL, 10 Cornhill.

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